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A

SERMON

Preached at the

FUNERAL

Of that incomparable Lady,
the Honourable, the Lady
MARY ARMYNE.

By *J. D.* M. A.

With an *Epistle*, and *Elegy*, by two *Grave Divines.*

Sancti sunt honorandi propter imitationem.
——Whose Faith Follow.

LONDON,
Printed for *Nevil Simmons* at the *Princes Arms* in St. *Pauls Church-yard*, 1676.

TO THE
HONOURABLE,
William Pierreponte Esq.

Sir,

I *Do not trouble you with these Lines to flatter you, your high merits and just and numerous Praises raise you above the reach of that usual indeavour of self-seeking; But to present you with those things which received being at first, and now publishing by your desires, as also to leave in your Hand some few short Remarks of the many large Excellen-*

cies of a near Relation of your own, whom (I know) your Nature and Conscience will invite you to imitate. What I here offer to your perusal, stands in great need of your candour, because it was drawn up under great discomposure of mind, the reason of which you will easily gess. That you may close the world as your deareſt Aunt did, that is, full of days, Peace, and Honour, &c. is the most hearty Prayer of

Sir,

Your

Honours great Admirer,
and most Humble Servant

J. D.

TO

TOTHE

READER.

Reader,

AS Hiſtorians do freely divulge the crimes and ſhame, even of Princes when they are dead, whom yet men are bound for the ſake of their Office, and the Government of the world, to honour while they live, and (if it may be) to conceal their faults, that contempt diſable them not, to the detriment of the Republick; ſo I take it to be a great duty to tranſmit the examples of holy and worthy perſons to poſterity, and to publiſh their juſt praiſes, eſpecially to a world which is inclined to miſ-underſtand, and vilifie and abuſe ſuch, whom they muſt imitate if ever they will partake of their felicity: For God who will have the names of the wicked to rot, will have the memory of the juſt to be bleſſed. Their praiſe is more Gods praiſe than theirs: The common and dangerous ſin of Pride, will ſo readily feed upon imprudent commendations, that we muſt be very cautelous how we ſo tempt the living: But the dead are out of the reach of ſuch temptations: Tet even the living that honour God muſt be honoured by men, and ſhall be honoured by

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God: But we must praise them most behind their backs.

Much of the work of God *and of the* Devil *in the world, is carryed on by* Praising *or* Dispraising *persons: God speaketh so highly of his sanctified people, and giveth them such honourable names, as we durst never have done, if he had not gone before us in it: What greater things can be spoken of them here, than that they are his* chosen *and* peculiar treasure, *his* jewels, *the apple of his eye, the beloved of his soul, his servants, his friends, the members of his Son, his children, and the heirs of life, yea and coheirs with Jesus Christ, and that he is their Father and their God,* &c. *Yet doth he know more faults in them than we do, and hateth those faults much more than we. But he better knoweth the excellency of his Graces and Image, and their relation to Christ, and what he will make them hereafter in Glory? He that sent his Son to bring home wandring sinners to himself, and to redeem them from iniquity and make them a peculiar people, zealous of good works, a holy nation, a royal Priesthood, or a Kingdom of Priests to offer him sacrifices acceptable through Christ, he that hath written a holy Law, to make them holy, and maketh it the work of his spirit to sanctifie them, will certainly be glorified in their holiness: To this end the light of their good works must shine before men,* Matth. 5. 16. *though no ostentation must be made for their own glory. And though they dishonour themselves, and displease him, by their manifold imperfections, yet he that washeth them*

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in his blood, will come at last with thousands of his Angels to be glorified in his Saints, and admired in all them that do believe, and will present them without spot or blemish to his Father, Ephes. 5. 2 Thes. 1. 9, 10, 11.

The due praises of the holy heirs of life, and the notice of their certain difference from the ungodly world, is a matter of grand importance to mankind: Who can believe else that God is holy, and a lover of goodness, and the righteous Governour of the World? Who can believe that Christ is the Saviour of souls, if he save them not from their sins? Matth. 1. 21. *Or that he is the true Physician, if he do not heal men, or that he is any better than* Philosophers *or common* Teachers, *if he make his truest followers no better? Who can believe that there is a sanctifying Spirit if none be sanctified by him? And who can believe that there is any heavenly Glory to be hoped for, if there be none that by a heavenly mind and conversation are prepared for it? For I know not whether the* Sadducee *that believeth not* any future glory, do *err more grosly than they that think that* all, *even* ungodly sinners *shall possess it.*

Let unbelievers hear of never so holy a Law, if they see not also a holy people, *they will think it is but a Romance or Fancy, and describeth but an* Utopia *or City in the Sun. And if the ungodly see none much better than themselves, they must needs believe either that there is no salvation, or that they shall be saved notwithstanding all their wickedness.*

The holy Scriptures *are perfecter in* their kind

than

than the holiest men on earth; for they are free from culpable errours *and* defects: *But Gods Image on* his Saints *is of a* nobler kind, *than that which is in the Scriptures; for it is a* living word *and* Image: *It is* holy Life, and Light, and Love, *which the Scripture (in it self a seal or dead Letter) was indtied to effect: And the end is better than the means as such.*

The Devil knowing this, doth labour above all, if it may be, to keep men without this Image *of God; If not, to blot and blemish it, by mens folly, errours and miscarriages; or if that may not be, to hide it by slanders and the reproach of wicked lying tongues; for by so doing his malice doth many waies attain its ends: He robbeth God of the Glory of his Grace (and it is God that he most maligneth): And dishonoureth Christ and his Gospel and true Religion: He tempteth the world into the damning sin of malignant calumny and persecution: And he injureth Gods servants in their due reputation: But chiefly he thereby deterreth the ignorant from a holy life, and keepeth them quiet in a state of sin, and a worldly life, as thinking that indeed there is no better.*

And there are scarce any in the world that wrong God more, than they that rob him of the Glory of his servants real holiness. That is, 1. *They that live wickedly, or no better than Infidels, while they profess the Christian Faith.* 2. *They that by false accusations would make the best men seem the worst, and make serious Religion suspected to be but humorous singularity and hypocrisie, and who upon ly-*

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ing fame will vend any calumny againſt the innocent; and that upon worldly intereſt and the advantage of civil diſcords will injuriouſly make good men odious to their Superiours, and the Rulers of the World. 3. *Yea and thoſe that while they pretend to the ſtricteſt religiouſneſs, do maculate that profeſſion with ſcandalous practices, with pride and ſelf-conceit, with perverſe opinions, and with ſuch miſcarriages and follies as tend to perſwade the unbelieving world, that Chriſtians are as bad and contemptible as any other men.*

Chriſt himſelf teacheth men, as to know the thorns and thiſtles by their pricks and rending property, and the wolves in ſheeps cloathing, by their devouring of his Flocks, *(for thoſe are* the fruits *to which he doth refer us) ſo to know the* Vine *and the* Fig-tree *alſo by* their fruits, *and his Diſciples by their extraordinary love to one another (and to all men,) And to tell unbelievers that Chriſtians are* holy, ſelf-denying, loving, humble, heavenly *perſons, when they ſee no ſuch thing appearing in their converſe, yea when they commonly ſee the contrary, will ſeem more incredible to them, than to tell them of Saints in the unſeen world, where ſuch perſons* may be *for ought they know, though they take inviſible things to be uncertain. And if Chriſtianity made no greater a change upon mans ſoul, than to bring men to a liſeleſs uneffectual formality, and to paint over a fleſhly, worldly life with a few good words, and to differ from Philoſophers no further than ſome Learned Divines themſelves do, that is, not in their holy* Love, obedi-

ence, humility, patience, hope *and* joy, *but in their* opinions *and* words, *in going to Church and saying their Prayers, and keeping up their several forms and orders, and contending fiercely for their several Sects, I could not my self, be heartily a Christian. The Kingdom of God is not in* Word *but in* Power, *and it is not* meats *and* daies *and* ceremonies, *but* Righteousnes and Peace and joy in the Holy Ghost: And he that in these things serveth Christ, is acceptable to God and approved of men (*except they be* Tyrants, Sectaries, *or* malignant.)

Upon these accounts I take it to be a real part of his Masters service, which this Reverend Brother hath here performed, in transmitting to posterity so much of the exemplary Life of this excellent Lady in her deserved praise: And as it is said of Antonine, *that it is the top of all his Praises, that while a multitude of Writers, Heathen and Christian, described his great virtues, no one was found that contradicted them, and spake against him: So I think our Brothers work (here undertaken) is such as is like to meet with no gainsayers, nor need he fear least any should cast any blots upon the pourtraiture which he hath drawn. Those of us, who are called publickly to militate against the errors and wickedness of the world, must expect to have as many defame, calumniate and reproach us, as to praise us: But such persons as are placed in a calmer Region, and are called to serve God in a less-militant way, and that with the advantage of* Wealth *and* Honour, *do use more to escape*

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the ſcourge of tongues. Indeed the Life of this Lady was ſuch, as of it ſelf without any ſuch advantage, might have ſilenced *or* ſhamed *obtrectation. I remember not, that ever I heard any perſon ſpeak a word to her reproach. And though I was ſeldom with her my ſelf; yet theſe laſt fifteen years I lived ſo near her, as that I might eaſily hear the voice of fame: and that little converſe which I had with her was ſuch, as gave me opportunity to know her more intimately, than many that ſaw but her blameleſs and pious Converſation. For her buſineſs with me was no other, than to open the ſtate of her ſoul, and confeſs her infirmities, and produce her evidences for Heaven, and to deſire my judgement of them, with my Counſel for her further ſtrength and comfort; and to ask my adviſe concerning ſuch works of publick good which ſhe Charitably intended, and liberally (as I am well informed) did perform. By which I perceived that ſhe had a ſafe and well ſetled ſtate of ſoul, not free from all degrees of fear, and leſſer doubtings of her ſelf; (and far from a preſumptuous unhumbled ſelf-juſtifying.) But her evidences were* ſound, *and her diſcerning of them was ſo clear and ſure, as enabled her to conclude her Right to Life, and with the greater peace to think of Death, which as ſhe had opened to me not long before, ſo did ſhe over again at large, in her ſickneſs, not many dayes before her death, when after her complaints for ſuch imperfections of grace, as were her trouble, ſhe profeſſed the full dedication of her ſelf to God, her firm conſent to the terms of his Covenant, and her longings after perfect ho-*

lineſs, and her truſt in the merits and mediation of her Redeemer. After this we were in hope for a day or two that ſhe was like to be recovered; But hearing of my troubles, ſhe ſent her ſervant to me to enquire of my Caſe, and was dead before he returned home.

But as ſhe lived to God, ſo God gave her a long life, and full of mercies: Though ſhe had long been troubled with a ſore and dangerous diſeaſe, which had painful and perillous paroxyſmes or critical fits. God had in her later years given her great eaſe from it, (though it is not unlike that it was the root of that fainting aguiſhneſs which took her hence:) So that to near fourſcore years of age, ſhe ſerved God in competent health, and ſerenity of mind.*

* Stones voided by the inteſtines, ſuppoſed to be from the Gall.

Though ſhe ſprang from an Honourable Family enclined to the Roman Sect, God was her Teacher, and did confirm her not only in the Proteſtant Reformation, *but alſo in the true Love of* Practice *and* ſeriouſneſs *in the Religion which ſhe profeſſed: ſhe was not like thoſe deluded formaliſts, who contend moſt furiouſly for* this *Religion againſt* that, *or for* that *againſt* this, *while indeed they are of* none: *and that will be zealous* Papiſts, *or zealous* Proteſtants, *or zealous in more ſingular Sects, but will never be perſwaded to be* zealous Chriſtians; *who will furiouſly perſecute or at leaſt reproach thoſe, that are not of their* Church, *or* ſide, *or* way, *as erroneous, irreligious perſons, while nothing can prevail with them to be themſelves on* Chriſts ſide *againſt the fleſh, the world and the Devil; who are implacably hot for their ſeveral parties and opinions, but as to a heavenly mind*

mind and life, and Love, and good works, and humility, and ſelf-denyal, they are mortally cold; who fiercely contend for the Baptiſmal water, and the Chriſtian veſtments, ornaments and name, while they inwardly fight againſt the word and ſpirit of Chriſt, or live till they are old before they truly know what the Baptiſmal Covenant is, and to *what, and* for *what it doth engage them. She was not addicted to* Sects *or* novelties, *on pretence of riſing to the higheſt form: But ſhe truly took the height of her Religiouſneſs to conſiſt in the height of* Love to God and man, *and in* cloſe and conſtant obedience to Chriſt, *and* confidence *in his* mediation. *And they that do ſo with all their hearts ſhall have a ſound and durable conſolation, which will bear them up in life and death, when the* formal, *the* Dogmatical, *and the* ſuperſtitious *Hypocrite hath a comfort which liveth and dieth with his proſperity, or which is heartleſs and deluſory, as living but on the flattery of his* party, *or of* himſelf. *Though according to her rank, ſhe lived in the decency of a plentiful eſtate, it was with humility and lowlineſs of mind; Her Prudence, Sobriety and Gravity were very exemplary; and her impartiality in loving all that were truly Chriſtians (and their diviſions, and wrangling contentions ſhe was much againſt:) ſhe was not of their mind who take it to be a mark of Chriſts Diſciples, to be accuſers of the Brethren, and to reproach and viliſie and perſecute his Diſciples, and* deny *them to be* His, *that they may do it with leſs diſhonour and remorſe. She took it to be no countenancing of Schiſm (as ſome*

account

account it) *to relieve ſuch ſervants of Chriſt in their diſtreſs, as men accuſe and afflict as Schiſmaticks, though ſhe was an adverſary to real Schiſme. When ſhe firſt heard of eighteen hundred Miniſters ejected and ſilenced* 1662, *ſhe gave a conſiderable ſumme towards the relief of ſome of them,* (*which I was acquainted with, though I ſaw it not.*) *And the good works which ſhe did before her departure, I hope will Live and declare themſelves, and be an encouragement to others that are truſted with Riches, to follow ſuch examples, and* make themſelves friends *of that which to the worldling is the* Mammon of unrighteouſneſs.

It is a confirming evidence of the truth of Gods promiſes, and the goodneſs of a holy life, which I have obſerved in many, who have lived to a great age *in* conſtant uprightneſs *and* ſerious Religion: *I have met with few young Chriſtians that are like them, in a peaceable mellowneſs of temper, and an honeſt plainneſs in Religion, moſt like to the deſcription of the Primitive Chriſtians, and a readineſs and willingneſs to be with Chriſt: I have known many in a healthful ſtate of* very old age, *who having lived in exemplary piety and blameleſneſs of life, have many years* longed *to* be diſſolved and to be with Chriſt, *not by any pain or miſery in the fleſh, but from better Cauſes, I ſuppoſe from all theſe three together*; 1. *From* Gods rewarding Grace, *who even in this life doth oft give perſons of long and great fidelity, an encouraging, inviting* foretaſt *of Heaven: And* 2. *from the* ripeneſs of Grace: *And* 3. *ſomewhat from the* ripeneſs

neſs of Nature, *which all make ſuch Chriſtians to be like ripe and mellow fruit, which needeth not much ſhaking, but eaſily drops into the owners hand.*

O that more Chriſtians did well conſider, how much of true Religion conſiſteth in a true cheerfull readineſs to die, and in living by Faith, and Hope, and Love, above the Love of this Life and world, and all the preſent intereſts of the Body! They would then better lay out their thoughts, labour and time, and live and die in ſolid peace, more anſwerable to their holy profeſſion than moſt do, ſuch a Faith, *as will cauſe men to* Live and Die to God in Chriſt, *will juſtifie, and comfort and ſave the ſoul; when many that ſuppoſe themſelves more* wiſe *and* Orthodox *than others, and think that they better pleaſe God and honour Chriſt, by their ſeveral* Notions, Words *and* Forms, *which they account* Evangelical Knowledge ofgodlineſs, *and take themſelves for the happy* defenders and the Truth, *and adverſaries to other mens* dangerous errors; *will find ere long that the ſincerity and worth of* knowledge *and* Belief *are to be judged of by the meaſures of that* Love *and* Holineſs *which they cauſe; and that he that hath the moſt* Love *to* God *and* man, *and the moſt fruitfull life, and the moſt heavenly deſires and hopes and comforts, and the moſt ſound and joyfull preparations for his change, hath the* beſt knowledge *and* Belief, *and is the moſt Religious perſon, and of the higheſt form,* 1 *Cor.* 8. 1, 2, 3. We all have knowledge (*and ſome that call their Brethren Ignorant or erroneous, have no more than others:*) Knowledge puffeth up,

but

but Charity edifyeth: And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know: But if any man Love God the ſame is known of him.

To live as this excellent Lady did, in gravity, prudence, humility, temperance, *in a* Charitable, peaceable, impartial Religiouſneſs, ſtudying Realities, *even* God, *and her* Redeemer, Grace *and* Glory, *and* her own Heart *and* Duty, *and* how to do good, and to prepare for the day of her accounts, *will prove more ſafe and comfortable at the laſt, than the proud, wrathfull, turbulent Religion of ſuch as ſtrive to ſet up the* CHURCH *and* CHRIST (*they mean* THEMSELVES) *by* Perſecution *or* Diviſion, *by* hurting *or* deſtroying *their fellow-Chriſtians, or* reproaching them, *and* avoiding them *as unworthy of their Communion: That I and all Chriſtians may live in* the Wiſdom from above, *which is* Pure and Peaceable, *and may eſcape the* infernal wiſdom, *(or religion) which is* earthly, ſenſual *and* calumniating, *and may* be followers of them, *who* through faith *and* patience do inherit *the* promiſe, *is the daily Prayer of*

An unworthy ſinner,

RICHARD BAXTER.

Sept. 22. 1675.

Upon

Upon the much-lamented Death of the truly *HONOURABLE*, very aged, and ſingularly pious Lady, the Lady *Mary Armine.*

MARIE ARMINE.
Anagram.
Rare mine I am.

For *Piety*, *Charity*, *Humility*, and for *Birth*,
Matchleſs, Magnificent, Rare, Noble was *this earth*;
Virtues, and *Graces* Treaſure! what e're became
True *Saint*, ſhe was; might ſay, *Rare mine I am.* *J. S.*

Mary Armine.
Anagram.
Ar mine Army.

HAil *Mary full of Grace*, *'bove women bleſt*;
A *Name* more rich in Saints than all the reſt;
An *Army* of them fam'd in ſacred Story,
All good, none bad, an unparallel'd Glory!
The Bleſſed *Virgin* well may lead the van
Next follows *Mary* the *Bethanian*,
Next *Mary* Wife of *Cleophas*; Another
Mary was of *James* and *Joſes* Mother:

How much is ſpoke of *Mary Magdalen?*
Of *Mary* St. *Marks* Mother we read agen:
At *Rome* a *Mary* commended by St. *Paul*;
All Saints; *yet not to pray unto at all.*

A *Mary* was the *Mother* of our *Lord*;
A *Mary* 'twas laid up in heart *his word.*
A *Mary* 'twas that choſe the *better Part.*
A *Mary* 'twas that wept with *broken heart.*
A *Mary* 'twas that did anoint *Chriſt*'s feet;
A *Mary* pour'd on's *Head* the *Spicknard* ſweet.
At *Chriſts* Croſs ſtanding *Maries* three I find,
When others fled *they* were not ſo unkind.
Chriſt dead, interr'd, at the Sepulchre door
Two *Maries* ſtand, I find no *women* more.

So that from *Cradle* to the *Paſſion*,
From *Paſſion* to the *Reſurrection*,
From *Reſurrection* to the *Aſcention*,
Obſerve you may a *Mary* ſtill was *one.*

The *Army* of ſuch Ladies ſo Divine,
This Lady ſaid I'le follow, they all *Ar-mine*
Lady Elect! In whom there did combine
So *many Maries*, might'ſt ſay *All Ar mine.*
Thou *Mother*, *Siſter*, *Spouſe*, waſt of the *Lord*,
In that in *Heart* and *Life* thou kept his *word.*
With th'other *Mary* choſe the *better Part*;
With *Mary Magd'len* hadſt a moſt tender Heart.
On Chriſt a *Mary* ſpent all that ſhe could;
Though others grudg'd, more if ſhe had ſhe would.

To

To th'*Head* above couldſt not, o'th' *Feet* below,
Thou didſt not ſpare much coſt for to beſtow.
Thy *name, a precious Ointment, and the Armies*
Of *Saints* and *Angels* are the Lady *Armines.*
Now *God* and *Chriſt ar thine*, and whats Divine
In Heav'ns-enjoyment. *Bleſt ſoul!* now *all ar thine.*

J. Sheffield.

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2 Cor.

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2 Cor. 5. 1.

For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

FUneral Sermons derive their Original from Primitive times, and are of a pious deſign, to affect the Heart by the ear with a ſenſe of Death and Judgement; and ſo raiſe the ſoul above the world, above ſenſe and fleſh; which things I ſhall attempt from the double Text before me, *viz.* This I have read, and that which is the occaſion of it, The Honourable Lady whoſe interment we attend. Eccleſ. 7. 2.

In this Text we have three general Parts; 1. *A Suppoſition.* [*If our earthly houſe of this Tabernacle were diſſolved.*]— 1. This ſuppoſition contains —it. A deſcription of the preſent worldly tenement in which the ſoul dwells, which is a poor mean thing, in theſe words [*our earthly houſe*

of this tabernacle] What meanneſs theſe words import you ſhall ſee preſently.— 2. An intimation of the downfall of this Tenement; this clay-houſe will inevitably e're long tumble down into the duſt, as we ſee by theſe words [*were diſſolved*] —Now, this ſuppoſal would be very grievous, if not followed with that which is able to render it much more eligible and pleaſing *viz.*

2. *A Propoſition*, [*we have a building of God, an houſe not made with hands, eternal in the heavens.*] — Here alſo we have two things: — 1. The deſcription of the ſouls glorious houſe in the other world, and that is very magnificent: *viz.* [*a building of God, a houſe not made with hands.*] How tranſcendent this is you ſhall ſee by and by, when I come to open the termes of it.— 2. The duration of this dwelling, it's to be [*eternal in the heavens.*]

3. You have *The certainty* of theſe things laid down, in theſe words [*we know.*] 'Tis not a pleaſing juggle, nor a cunning deviſed Fable, but a thing that we know to be true.

From theſe words, I ſhall only give you two Obſervations or Concluſions; though I could eaſily give you ſeveral others.

1. *Its certain that the ſouls of men have their various habitations.*

2. *That the ſouls of true Saints have a more glorious and magnificent habitation in the other world.*

First

First Concluſion is,

Its certain that the ſouls of men have their various habitations.

One ſort of them is in time, to wit, the dying bodies of men; in the Text called [*earthly houſes*] in the Book of *Job* called Houſes of clay, whoſe foundations are in the duſt. Theſe are the *Winter Houſes*, where men undergo all the ſtorms and bitter blaſts of the preſent world; Theſe ſtand on the lower ground, in the vale among mire and dirt; all you that hear me grant this, or elſe you neither know where you are, nor what you are. Job 4. 19.

Another ſort of them is in eternity, *i.e.* either in Heaven or in Hell. That the ſouls of all men when they leave the body make a remove to one of theſe two places, hath been the ſtrong and harmonious belief of the moſt men that ever lived in the world, and is often and plainly affirmed in the indiſputable Oracles of God.— Theſe Habitations of ſouls (which have left their houſes of clay) are, I ſay, either in Heaven or in Hell; If in Hell, Oh how woful and lamentable they are! If in Heaven, Oh how happy and bleſſed beyond all deſcribing and compariſon! The ſole inſtance of *Dives* and *Lazarus* doth competently illuſtrate theſe things, *Luk.* 16. 25.

The certainty of theſe things appears from the Apoſtles ſaying, [*we know*] that is, we know that theſe things are true; we have a full underſtanding and ſatisfaction, that there is a great reality in what we ſay. This term of [knowing] often goes

for infallibility and certainty in Scripture dialect. —So that it appears plainly that the ſouls of men have their various habitations.

Well, then be ſure you looſe not your better Habitations for your ſouls in the happy world, by over pampering thoſe they dwell in at preſent. As ſome looſe their bodies for their eſtates, ſo others looſe their Heaven for their bodies; and like the brutiſh *Cardinal* prefer their part in *Paris* to that in *Paradiſe*.

Rom. 13. cloſ.
Mat. 16. 26.

Again, If the ſoul have variety of habitations, then be ſure you lay out the greateſt pains and coſt on that which is the moſt worthy, and will continue longeſt, and that is, *the houſe in the other world.* You are a going preſently to remove to your long home, where you muſt abide for a long ſeaſon, a very long-long time; Oh then be ſure you be beſt provided for it! Alas, what will become of them that muſt dwell with everlaſting ſorrows? that muſt remove from a bed of down, to one of thorns and vipers ſtings! from a ſweet air, to ſtinking ſmells! From ſumptuous fare, to feed on agonies of Conſcience and flames of divine wrath! from great attendance, to be made eternal ſlaves to ugly devils! Oh what mad and infatuated ſouls that forget thoſe houſes from whence they muſt never remove, and yet fondly humour thoſe that muſt preſently be left behind? Now, its moſt certain, when men have ſaid what they pleaſe to the contrary, (for their lives confute them to their faces) that they prize their bodies

Eccleſ. 12. 5.

Luk. 16. 19, 24, 25. & 12. 18, 19.

dies above their eternity in heaven; this *ſil'y clay houſe* above that *building of God*, which is without end in glory.

Second Concluſion, is,

That the ſouls of true Saints have a more glorious and magnificent habitation in the other world.

This I'le firſt Illuſtrate, then Apply.

1. For Illuſtration; I'le endeavour to make this truth ſhine by that rare light which I'le let in upon you from the words of my Text; and here I'le gloſs upon the ſeveral termes, keeping cloſe to the Apoſtles Metaphorical manner of ſpeech: that the matter may appear, as really it is, more lofty and high, and ſo be made more winning and taking to your ſouls, that they may more importunately deſire and indeavour after an intereſt in this more magnificent Habitation in the other world.

That the ſouls of true Saints have ſuch an habitation there; will be illuſtrated by conſidering, Firſt, What their habitation is in this world. Secondly, What it is in the future; for when we have compared them one with the other, you may eaſily ſee whether is the more magnificent.

Firſt, We'l conſider what their habitation is in the *preſent world*; and that the Apoſtle tells you in the firſt part of my Text, is, [*An earthly houſe, a tabernacle, which is to be diſſolved.*]

1. As to the *material*, Its an earthly houſe; *i. e.* A poor ſorry Cottage, patched up of a little ſlime and mud; an houſe made up of a bag full of bones

bones, and dawbed up with a little rotting consuming fleſh; a moving clod of earth, and a little dung finely waſhed over. An earthly houſe as coming from, and going to the earth: Duſt thou art, and unto duſt thou ſhalt return, is more than once affirmed of the body in the holy Text. Oh what a ſilly thing is this clay-houſe! a diſeaſe or a diſcontent makes the rareſt beauty very deformed; as you ſee in the caſe of *Job*, when he ſtunck above ground, and his own familiars loathed him, fit to ſit no where but upon a dunghill, nor to have any thing touch him but an old naſty potſheard, notwithſtanding all his foregoing lovelineſs. Such a woful thing is mans poor body. Thus the ſoul of the greateſt man that now lives, or of the choiceſt Saint, is confined to a *poor ſorry little clay-hut*, no higher uſually then two yards (if ſo high) and not one of them over. A ſhadow, a vapour, a vanity, and a kind of nothing is enough to deſcribe you what the ſouls earthly houſe is. It hath often been obſerved that men (as to the body) are born and dye in the night, which ſhews what a dark and cloudy peice mans body is. The fineſt pampered bodies are but only mortal, dying carcaſſes well-fed for a few crawling ſlimy worms to domineer over and live upon in the grave. This now can but be a poor houſe for a precious ſoul. This as to the material.

Gen. 3. 19. Eccleſ. 12. 7.

Job 17. 14. & 19. 26. & 21. 26. & 24. 20.

2. As to *the nature* of this houſe, it's but a Tabernacle, *i. e.* Like unto a pitiful, ragged, weather-beaten, dirty Tent, pitched in the earth upon

upon a few ſtakes for a little time, ſo is mans body. This is fit for none to dwell in but Soldiers and Pilgrims, ſuch as do not reſolve for any long continuance in a place. Tents (or Tabernacles, for they are both one in this place) are things that are hugged and hurried up and down, and fret and wear away every day with uſing. Oh what a ſorry thing then is the ſouls houſe in a preſent world? Like a poor moveable ſhed made up of a few ſticks and clouts? Thus when the work is finiſhed it does but amount to a decaying Tent, not a durable marble, nor Ivory Palace. Heb. 11. 9, 10.

3. And laſt. It is an houſe *that will preſently be diſſolved*; ſo in the Text: Like ſuch houſes as children, and they that have nothing elſe to do, make them of ſnow or Ice in the winter ſeaſon, which a few days or weeks will melt away, and no appearance will be left; and I may tell you that to diſſolve and melt are of the ſame ſignification: So *Job* ſpeaking of his body, ſays, *That his ſubſtance did diſſolve or melt away*. And the Original word in the Text, καταλλύω, ſignifies nothing leſs, if not much more. — Thus now we ſee what the ſouls houſe is in the preſent world; as to the *material* of which its made, that is poor earth, clay, or duſt: As to *nature*, when finiſhed with its beſt ornaments, no ſtately ſtructure, but a poor Tent, weather-beaten, and dirty: As to *duration*, not to continue long, but to be diſſolved, to diſappear, and be brought to a ſort of nothing. — Surely this is but an humble and mean houſe for the Chap. 30. in differ. Tranſl.

the ſouls of Saints, thoſe great and noble perſons to dwell in. — But we'l ſee

In the 2. place, what it is *in the other world*; and then the glory of this will utterly cloud the other. The ſecond part of my Text ſhews you what this is, *v.* [*A building of God, an houſe not made with hands, eternal in the heavens*] — Here Ile ſpeak to four things, to ſhew that this habitation and dwelling place for the ſouls of Saints is much more glorious and magnificent than the other. — And here,

2 Pet. 1. 9.

1. Let's conſider *the nature* of it, *i. e.* It's a building; not a poor ſhed and hut like the other, but a very ſtately Palace, we at preſent can only ſee the remote outwork all beſpangled with glorious Luminaries, far beyond the moſt orient gems, and therefore that deſcription of St. *John* the Divine in *Rev.* 21. 10. to the end, though it ſeem very great at the firſt view, yet much of it is but a dark ſhadowy reſemblance of what it really is; for this building is glory it ſelf, of which we can ſay nothing, but ſit down admire and wonder; the greateſt ſort of mortal Orator in the world, if he came to ſpeak of this, would only ſpeak a finer ſort of nonſenſe, for *Cœlum non patitur Hyperbolen*; the beſt deſcription of this place lies in 1 Cor. 2. 9. *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* The eye hath ſeen great and ſtupendious rarities of Art and Nature; the ear hath heard exhilerating tranſporting ſounds; and the heart of man can

and

conceive of, and wiſh for, a world univerſally more rich then gold and gems, and more illuſtrious than the Summers Sun; and yet all theſe are nothing, when laid in the Ballance with this Building that is above. If the Idolatrous Temple of *Diana* at *Epheſus* was ſo bright, that the doorkeeper cryed always to them that entered into it, *Take heed to your eyes.* Oh what then is Heaven? It's almoſt difficult to imagine how even an immortal eye ſhould look within that place and live. *Ovid* in his *Metamorphoſis* having called this place *Regalem Domum, & Atria Nobilium*, takes it as a bold attempt to tell what it is, it is ſo much tranſcending our ſkill to deſcribe without blemiſhing its glory.

Hic locus eſt, quem, ſi verbis audacia detur
Haud timeam magni dixiſſe Palatia Cœli.

2. We'l conſider the *Architect* of it; that is, who was the Builder of it; for according to him that worketh ſo uſually is the workmanſhip both in eſteem and real worth. And here,

1. In the Negative, it was *not man* that made it; for its expreſly ſaid, *Is an houſe not made with hands*: ſo that it is a work beyond humane. If man had made it, it might have been matched in time by ſome of the wonders of the world, as by the foreſaid *Diana's* Temple, *Mauſolus* Tomb, or ſome other Prodigies of Induſtry and Oſtentation, which have had many years, thouſands of men all that time, and millions of mony laid out to raiſe them in: but this houſe is not of mans making. But,

2. In the Affirmative, *It's a Building of God*: A ſtructure raiſed by him who is wonderful in counſel, and excellent in working; him that made Sun and Moon, and created Angels and glorious ſpirits: Oh what a ſublime and glorious place muſt this needs be! *Solomon* was a wiſe man, and therefore the Temple he made was a wonderful thing; but a greater than *Solomon* is here, and therefore the work muſt needs be much more great and ſtupendious. Oh how ſplendid then is this Habitation of Souls! Oh the depth of the riches both of the wiſdom and knowledge of God! How unſearchable and paſt finding out is this building of God, which he has prepared as an habitation for the ſouls of his Saints?

3. Let us conſider it as to its durableneſs; for that is the next thing in our words, to wit, that it is [*eternal*]: *A building of God not made with hands, eternal.* The body is far from being eternal, as I have ſhew'd you; and Houſes in this world, though they be made of flint, yet wear away with time: but this houſe in the ſuperiour world is *endleſs-endleſs*! And 'tis here, as not in all other things, the longer the better, the length is the happineſs. Eternity in this dwelling of ſouls is an infinite endleſs progreſs and duration of moſt glorious happineſs: but we had beſt let this alone till we come there, for it will be difficult to ſpeak pertinently of it till then. Oh who would value that which hath an end, unleſs it be as it leads to that which hath no end? all things muſt needs be

Gutta cavat lapidem, &c.

as

as dung and droſs that are of a periſhing nature. What a matchleſs wonder, and durable miracle is eternity, that ſwallows up all our *Chronology* and *Arithmetick*? It was our miſery as to the worldly Paradiſe, that there was a way out of it, but none in again; but it's our happineſs in glory that there is a way in, but none out again.

4. And Laſtly. Let's conſider *the Country* where this glorious dwelling lies, and that is, [*in the Heavens*] *A building of God, an houſe not made with hands, eternal in the heavens.* Some Countries have vaſt trade, others moſt fruitful ſoil: Some have moſt healthfull and pleaſing air, and others moſt famous Arts; But what are all theſe to Heaven, but a company of pleaſing appearances repreſented in a dream? Oh 'tis Heaven that is all alone, and all things elſe are nothing without it! Who would not deſire an houſe, where all deſirables that can be thought of, are freely and fully to be enjoyed? Why, this houſe only ſtands in Heaven: Here is no man ſick, no man poor, no man reproached, no man hath any ailment at all: This is the excelling Country indeed! Who would not have a dwelling here? Well, here all true Saints muſt be Inhabitants.

Now, Is it not fully apparent, That the ſouls of true Saints have a more glorious and magnificent habitation in the other world, ſeeing I have ſhew'd you what they both are? And does not this which is in heaven infinitely out-ſhine that which is here on earth?

Thus I have illuſtrated the truth of the Doctrine by a little gloſſing upon the words of the Text. My next thing is,

2. To Apply this Doctrine, and to bring it into life and uſe, in four Exhortations.

1. If it be thus that the ſouls of true Saints have a more glorious and magnificent Habitation in the other world, then, *Let the ſouls of true Saints be wained to the preſent habitations in which they dwell in this lower World.* Who would be fond of an old thatched crazy Cottage, of an Houſe made of ſuch periſhing materials, that waſh away with every ſtorm, ſuch an one as if it had not dayly new props to ſhoar it up, would preſently drop down into the dirt; and when all is done that can be done, down it will fall preſently. It's much like a ſuit of cloathes that wear gradually away every day, and muſt in a little time be put off and laid aſide, or elſe will piece by piece fall off the mans back that wears them; to this the Apoſtle alludes, when he tells of *putting off this Tabernacle*, and that ſhortly, 2 *Pet.* 1. 14. And ſo doth the Pſalmiſt, when he ſaith, *All of them wax old like a garment, and as a veſture they ſhall be changed.* And *Paul* tells you of the world in general, *That the faſhion of it paſſeth away.* Oh what a cooling character is that of Saint *James* concerning this clay-houſe, in which the ſoul dwells at preſent, when he ſaith, *What is it?* and anſwers his own queſtion, ſaying, *Its even a vapour that appeareth for a little time, and then vaniſheth away.* Mans body

Pſal. 102. 26.

1 Cor. 7. 31.

body is often compared to a flower that flouriſheth in the morning, and is very brave and illuſtrious, but before night is cut down and withered away unto a very obſcure or cloudy appearance. Who would not now be weaned to the Souls preſent lower houſe? And the rather becauſe if we be Saints, there is one that is glorious and magnificent behind, in an higher and more happy Region. Who would not be weaned to the thing they muſt moſt certainly and ſuddenly leave? and ſuch a thing too, as within a very little while will ſo rot and ſtink, that thoſe who were once moſt enamoured upon it, will be as importunate (as once *Abraham* was) to bury their dead out of their ſight. Ah poor Bodies! Who would humour and pamper ſuch pitiful vile *carkaſſes* to the wronging of their intereſt in that more glorious *building of God* in Heaven? Thus be weaned to the ſouls preſent Habitation, and that in ſuch a manner, as the gracious *Paul* once was, when he kept under the body and brought it into ſubjection, leſt, notwithſtanding his holy Profeſſion and ſervices, he himſelf ſhould be a caſt away. How brave was that of *Seneca*? How manlike? And how divine? *Major ſum, & ad majora natus, quam ut ſim mancipium corporis mei.*

Job 14. 1, 2. Pſal. 103. 14, 15, 16. 1 Pet. 1. 24.

2 Cor. 5. 8.

1 Cor. 9. 27.

2. If it be thus, that there is ſuch a more glorious and magnificent habitation for ſouls in the other world, and that our ſouls muſt within a little while be gone out of theſe poor clay-huts in which they now dwell, *Then let us do all we can to*

get:

get a title to that more glorious and magnificent habitation. It is such an House as all men that will may purchase, and yet every man that will may have a full title to it: Now, the Doctrine fairly intimates how this House not made with hands, eternal in the heavens may be got, *viz.* By becoming true Saints: We know the Saints great Charter runs for both worlds, 1 Cor. 3. 21, 22, 23. *All things are yours, whether things present or to come.* The first Chapter and second Verse will tell you that this was spoken to Saints: So will the first verse of the second Epistle tell you that the words of my Text are spoken by or of the same happy sort of men. 1 *Tim.* 4. 8. Godliness hath the promise of the life that now is, and of that which is to come. This glorious Habitation is promised and prepared for Saints by Christ himself, John 14. 2, 3. *In my Fathers house are many mansions; I go to prepare a place for you; and I will come again and receive you unto my self, that where I am there ye may be also.* Well, may the serious soul say, Is it possible to get a title here? Then I'le do as the wise Merchant did, *viz.* Sell all that ever I have to get this glorious Habitation made up of matchless *Gems*, of endless value and worth; an House cut forth of one great *Diamond*, all round beset and walled with *Gold* and more *excelling things*, is but an obscure Metaphor of what it is. The way to get a Title here you see is to become Saints, and how to be such the Gospel gives you many great *Characters*: As, it tells us,

That

That ſuch an one has laid aſide the corrupt nature and life; and is got into, and goes on in that nature and life which is divine. If meer innocent mortal nature, becauſe mortal, muſt not, cannot, dwell in Heaven, as is affirmed in ſacred Writ, then not corrupted nature, that which is morally ſtained and defiled: 1 *Cor.* 15. 48, 49, 50, 53. *Pſal.* 5. 4, 5. *Revel.* 21. 27. The Saint is beſt known *by his progreſſive durable manner of living, not by his notional Principles, or pretences unto Chriſt.* He is *one that hath a full purpoſe of heart about theſe better things*, he does not fluctuate, but is fixed upon them, tide life or death. *He hath a right and a full mind for God.* Others muſt know us by our lives, but we may beſt of all know our ſelves by our minds, by obſerving which way our wills and affections go; for men may practiſe holy things for company, or ſome other ſuch periſhing principles, but they cannot *will* and *affect* upon theſe: So that the man is what his mind is. But I muſt not be particular; if you would dwell in this glorious building when turned out of door from the houſe of clay, then you muſt become glorious perſons: but read at your leiſure *Pſalm* 15. Well, get a title to this magnificent houſe in the other world, you ſee the way of doing it; and you muſt be gone hence preſently, and when you are gone, there is but two great houſes that all men go unto to dwell in for ever: The one is *an horrible habitation of Devils and damned ſpirits*, full of all manner of unalterable wo and miſery, and to this you

Eph. 4. 22, 24. Rom. 8. 1.

Acts 11. 23. & 14. 22. & 2. 23, 24.

Pſal. 5. or 24.

you are born heirs, and have a faſt title; Oh do all that ever you can to cut off this Entail! And to get Title to that *moſt pleaſing raviſhing Habitation that is above*, unto which you have no right by nature, but may obtain a full right by entring upon, and continuing in the gracious ſtate and life. Do not then periſh when the way of ſafety and happineſs is ſo plainly ſet before you.

3. If it be thus, that there is ſuch a glorious habitation for the ſouls of Saints to dwell in when in the other world, *Then let this incourage Saints while they continue in this world againſt all the ailments and miſeries that attend the body.* What makes the matter, though ſtormes beat againſt the crazy walls of the ſouls preſent houſe, or though it be about to fall into the duſt; for you, if true Saints, have a magnificent houſe in the other world, will make amends for all? It's certain the Apoſtle brings in my Text upon ſuch an account as this, if you compare it with the foregoing Chapter, *ver.* 1, 8, 9, 11, 16, 17, 18. And then my Text comes in, as an high encouragement; As, againſt *tireſome and fretting induſtry and labours*; Heaven is a reſt, and there is a ceſſation from labour; all men that get thither ſhall have an happy maintenance without any toil or ſweat at all. Againſt *ſickneſſes and pains*; this ſtinging tormenting gout, ſtone, and the like, ſhall not laſt always, there is a dwelling behind, where theſe ſhall not approach; an houſe (ſuch an one was never heard of beſides) as keeps out all ailments, and

Heb. 4 9.
Rev. 14. 13

and is ever full of health and happineſs: no groan, no ſigh, is heard in this place; not one tear appearing in the eye; there is nothing can dwell in it but muſt ſmile for ever and ever. *Revel.* 21. 4. God ſhall wipe away all tears from their eyes (that get thither) there ſhall be no more ſorrow nor crying, neither ſhall there be any more pain, *&c.* Againſt *blemiſhes and decaies of body*, becauſe Heaven frees the ſoul from thoſe ailements its ſubject to in this afflictive world; there will be no blindneſs, nor lameneſs, nor defective, nor blemiſhed member or part; all things there ſhall be eternally ſound and perfect, the firſt entrance into that place doth render all things juvenile, freſh and active: The Transfiguration of Chriſt, when his face did ſhine as the Sun, and his raiment was white as the light; was ſome type of what Heaven makes all thoſe that come there. Againſt *Scoffs and reproaches, and ill uſage for ſerving God*; there will be no *Iſhmael* to flout at the Son of the promiſe; no *Doeg* to complain to higher Powers, of the innocent ſervants of God; no *Saul* to perſecute them from place to place, and to hurry them into Priſons and death; if we but once get into heaven, then we are quite beyond the reach of what evil men and Devils can do. And laſtly, Againſt *Death it ſelf*; Oh how dreadful would this be if there was not a moſt happy life that follows it! But death is but the dark paſſage into a moſt pleaſing happineſs: or, it is the taking down the old crazy ſhed where the ſoul dwells at preſent,

ſent, that the unwillingneſs may be taken away, and it may be removed into that moſt magnificent houſe in glory: God's put to take down the ſtakes of the preſent Tabernacle to make us willing; and who would not become willing and encourage themſelves to leave the afflicted body, and go and ſee what that moſt glorious habitation is that is above. But,

4. And laſtly. If there be ſuch a moſt excelling Habitation for the ſoul, *then deſire to be in it.* This is what *Paul* breaths after, *ver.* 2, 4. following my Text, *We groan earneſtly to be in our houſe in the heavens*, ſaith he. Was ever weary or ſick child unwilling to put off his clothes, and go to lye in his deareſt fathers boſom. Oh the unwillingneſs there is in us all to be gone! Why pray we *Thy Kingdom come*, and yet have no mind to be hailed out of this dirty houſe of bondage? Why? Alas, the reaſon is, becauſe not weary of ſin; not ſenſible of the vanity of the creature: Oh how defective are our faith, love, and longings after Heaven? How wedded to the world, even when going out of it? Alas if you would not dye and go to Heaven, what would you have more than beaſts and Epicures? If once truly deſirous to be gone, then the fear of death is gone.

2 Cor. 5. 6, 8. Phil. 1. 23. & 3. 20, 21. Heb. 11. 9, 10, 13, 14, 16. & 13. 13, 14. & 4. 9, 11.

Say then to your ſouls, Ah poor and precious ſouls, Awake your ſelves, looſe your ſelves from earth and fleſh, and make on with all your might towards theſe eternal manſions! What? places ſo ſweet, ſo excelling, where we ſhall live in all manner

manner of joys, without the leaſt heart-qualme-ing fear of ever leaving them! Oh what ſweet words are theſe! [*A building of God, not made with hands, eternal in the heavens*] able to put the ſerious ſoul (that hath the title and hope of enjoying what they propoſe) into a rapture and tranſport of deſire, and to look out at her windows, and ſay, Oh why are his chariot wheels ſo long a coming? When ſhall the day dawn, and ſhadows flee away? Why do theſe clay-walls interpoſe between me and that glorious habitation that is above?

Thus I have done with my *firſt Text*, and have but one word more to ſay by way of uſe to unite the *firſt and ſecond together*; thus,

If it be ſo, That the ſouls of true Saints have a more glorious and magnificent habitation in the other world, then this ſhews us the probable happineſs of the more noble part of this Honourable Lady, whoſe poor clay-houſe lies here before us, that now muſt make worms its companions, and moulder away to duſt; for I would not queſtion her intereſt in Saint-ſhip, and ſo conſequently the triumphing of her ſoul in endleſs happineſs, *This building of God, not made with hands, eternal in the heavens.*

I come now to my *ſecond Text*, which is to give you ſome account of this elect Lady whoſe Interment we attend: And what I ſhall ſay, I'le put under three Heads, of *Nature*, *Art*, and *Grace*.

1. Of *Nature*; Here her Priviledges and accompliſhments were conſiderable. If we conſider Her,

1. As to *Original*, ſhe was an happy Branch of one of the moſt Noble and Illuſtrious Families in *England*, whether you look at Deſcent, Degree, or Actings: As to Deſcent, of a long tract of time in the world, among the oldeſt of our preſent Nobility: As to Degree, high born, I can ſay, and ſay truly, ſhe was *Atavis edita Regibus*, really ally'd to Kings and Princes: As to Actings, to paſs over the great and Heroick performances both in matters Civil and Millitary done by her Progenitors in their native ſoil, the *Talbots* Name continues till this day ſo great in *France* for long and numerous *Conqueſts* and *Triumphs* in that Kingdom, that they uſe to huſh diſturbances into quiet and compoſure by the mention of it. I might here give you a true and large Hiſtory, but I muſt remember that time will but allow me to give you brief notices of what takes up and merits conſiderable Volumnes. To be the Sons or children of Nobles is honourary, (even in Scripture Dialect, which uſeth to overlook ſuch things) eſpecially when found in the way of righteouſneſs, as here we have it.

See *Graſton*, *Speed*, Sir *Rich. Baker*, in *Henry* the 6th. *Johannes Talbotus, Comes Salopienſis, vir clariſſimus, fortiſſimuſque, cujus virtute populi Anglicani nomen maxime Gallis formidoloſum extiterat.* Polid. Virg. Ang. Hiſt. l. 23.

2. As to *Feature and Activity of Body*; ſhe was in *the firſt of theſe* more conſiderable even to her dying day then moſt of her date in the world, which ſhewed what ſhe was in the Summer of her age, being what I have ſaid in the deepeſt part of

of winter days; I the rather mention this becauſe of that old, and in this place true, ſaying, *Gratior è pulchro veniens è corpore virtus.* In *the latter of theſe*, *Activity of Body*, ſhe was much above ordinary, being very lively and ſtirring to her very cloſe of time; being able to walk with quickneſs and durableneſs without the help of hand or ſtaff: Something of this nature is recorded to honour the memory of *Moſes* after his death, *Deut.* 34. 7. cloſe.

3. As to *Natural Parts*: She was quick, vivacious and comprehenſive in judging of things even to the laſt hours of life: Though ſhe might be conſiderably paſt fourſcore years of Age, yet could diſcourſe as rationally the day ſhe died on, as others in the flouriſh of age and life: which was not a lightning before her death, for forerunning days were the ſame. (As Rationality raiſeth men above Beaſts, ſo the higher any are in it, the neerer they are to Angels.) Theſe Excellencies are admirably beyond thoſe imaginary ones of external honours and riches; and ſo ſome of the old poor Philoſophers did wonderfully tranſcend the Conquerours and Emperours of their times.

Thus in a few words for her Priviledges and accompliſhments as to Nature.

2. We'l conſider them as to *Art*: Her Ladyſhip was the owner of no mean Acquirements.

1. In General; ſhe was well skill'd in all, or the moſt, things that referr'd to her *Sex*, *Degree*, and *Place*, which referred to numerous things, and

and ſo required ſuch attainments, which ſhe had in an high meaſure arrived at. But,

2. I'le ſpeak to ſome things particularly; but with brevity, that I may have leave to ſay the more to the laſt General Head; Her Ladyſhips Acquirements did appear in theſe particulars.

1. She was not without skill in *ſome languages more than her own native Tongue*; as, I have often made remarks upon her knowledge in *Latine* and *French*.

2. She was conſiderably skill'd *in Divinity and Hiſtory*; In the *firſt*, not only knowing practical things, but alſo very intelligent in matters notional and polemical. In the *ſecond*, ſhe had a good acquaintance with the Jewiſh, Roman, and Evangelical Hiſtories in their older days. As to both Divinity and Hiſtory, I can truly ſay, That I have obſerved many of her Sex talk only with more confidence, but leſs skill, in either than her ſelf.

3, She was one that well underſtood how to *manage her concerns diſtant and near to the very laſt of her time, without even ſo much as ſmall miſcarriages*. I believe few that ever lived to ſuch a number of days was ever in theſe things more exact than her Ladyſhip.

4. And Laſtly. She was *of a very obligeing deportment to the utmoſt date of life*; In this ſhe was a Critick, few could go beyond her: with humble courteſie in carriage and words ſhe would have obliged any thing ſhe converſed with; for as ſhe was the owner of activity of body, ſo of pertinent

nent and taking language even to the close of life: which she used to imploy to oblige her Visitors and Friends, yea, all men with. This piece of Humanity (or candour) is a very lovely thing, much recommended to the world by the Gospel Divinity. Gal. 5. 22. with many other places.

3. As to *Grace*; Here I have such things, and so many to say, as will highly add to the memory of this Elect Lady: Without this all the rest had been perishing accomplishments, only Ornaments in meer Humanity. Some notable beyond-Seamen have nervously attempted to prove, *That it is only Religion, and not meer Reason, that differenceth men from Beasts.*

Well, —1. In General.

This Honourable Lady was *of an holy life*; she used to affirme, an holy life and graces of the Gospel to be more dignifying then Birth, Estate, or great and shining worldly Titles: and would use to say, That what *Paul* says, was a great truth upon her long experience, 1. *Cor.* 1. 26. *Not many wisemen after the flesh, not many mighty, not many Noble are called.* I have heard her also affirme, that the new birth deserves to be (as it truly is) the greatest, John 1. 13. *Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Blessed be God this pious Lady was not like a fair house with an ill Inhabitant, but had a noble *soul* inhabited all her other excellencies. Though many other things raised her to an high pitch of greatness; yet none did so much

much dignifie her as her Religion; and that which made it ſplendid was its regularity, univerſality, and conſtancy. But,

— 2. To be particular:

Her *Religion* or *Grace* appeared,

1. *In loving it in others*; In loving thoſe that were of a good and gracious life; Saint *John* makes this the infallible Teſtimony of the gracious ſtate, 1 John 3. 14. *We know that we have paſſed from death to life, becauſe we love the Brethren; he that loveth not his brother abideth in death.* She could not at all be at eaſe in ill company; ſhe might in a good meaſure ſay as the holy Pſalmiſt, *The Saints, the excellent in the earth, in whom is all my delight*, Pſal. 16. 3. She loved it not only in thoſe that lived in her Family (chooſing her ſervants by this ſtandard) but alſo in meer ſtrangers, which ſhewed ſhe loved it for its own ſake.

Noſcitur ex ſocio, qui non dignoſcitur ex ſe.

2. *In indeavouring to advance it in others*; not by meer conference and counſel, for theſe were the cheapeſt ſort of indeavours ſhe uſed; but alſo by many Letters writ with her own hands, pertinent and nervous for the advancement of holineſs; and further alſo, ſhe uſed often to give Books and ſometimes mony to draw on to a ſerious life: but this will be farther illuſtrated in the next.

3. *In her Charity to ſouls*; As I need mention no more inſtances for this, but her large contribution to the converſion of the poor *Indians* in

in *America*, continued year by year for many years till this ſhe dyed in; of which, bleſſed be God, ſhe had a yearly account to her great refreſhment and joy.

4. *In her love to be invited to holy ſervices*; This was ſo durable and lively, that ſhe might truly ſay without oſtentation or vanity, as *David* once did, Pſalm 122. 1. *I was glad when they ſaid unto me, let us go into the houſe of the Lord.* She uſed to be as eager to go to holy Ordinances, as others are, or can be, to go to their worldly vanities.

5. *In her Reverence to holy things, or Perſons*; As to God and Chriſt even in their very Names, which ſhe uſed to mention with a more than ordinary dread. She uſed to deport her ſelf with abundant gravity in the Houſe of Prayer, and with high reſpectfulneſs to the loweſt of the Miniſtry, if induſtrious and ſerious men; I have obſerved her alwaies more excellent in this than others of the loweſt Degree.

6. *In her Diſcourſe, which always dropped as the honey Comb*; It was alwaies ſavoury and ſeaſoned with ſalt, ſo as to miniſter grace to the Hearers, according to the Apoſtles advice concerning it. *Loquere ut te videam.*

Thus I have given you ſome brief hints of things, time not allowing further.

I have not told you of her Ladiſhips conſtant giving upon Charity; beſides her known Alms-

Houſes in three Counties; and many other ways, ſometimes large ſummes; and now gone ſhe hath left 40 *l.* a year, for an hundred years time wanting only one.

Nor have I told you of this Ladies conſtant Devotion, *In a dayly reading of Scripture and other choice Books, beſides retired Prayers twice every day*; and in theſe things ſhe was conſtant to the cloſe of life.

Thus you have ſeen ſomething of her Life; I'le ſay a little to her Ladyſhips dying ſtate, and then I'le cloſe: Here you may ſee ſome noble Teſtimonies of her Grace or Religion:

1. *In her fervour to do good to the laſt of life*: which ſhe highly breathed after, the day ſhe dyed on; deſireing to do ſtill more for God.

2. *In her warm and bleeding ſenſe of the low eſtate of Religion and its owners in the world.* 1 *Sam.* 4. 13. Her Heart trembled for the Ark of God.

3. *In her ſubmiſſion to the divine will and diſpoſal*; ſhe freely offered up her ſelf to her great Lord and Owner, to do what he would with her.

4. *In her peace of ſoul.* I have this to ſay of both theſe, That though I had often before ſeen her in danger of dying, yet I never ſaw her in ſuch a ſubmiſs and peacefull frame of ſoul; I might really ſay, that I ſaw that one Scripture, *Pſal.* 37. 37. made plain and true, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

5. In

5. *In her Faith*; commending Chriſt as the higheſt and moſt proper Cordial in the fainting hour; which were ſome of the laſt words ſhe ſpake before ſhe dyed.

6. *In ſolemn Prayers*; In this holy Duty ſhe ſolemnly gave up her ſoul to God.

Now may we not ſay as Luk. 10. 42. *Mary hath choſen that good part, which ſhall not be taken away from her.* The *Jews* at this day look upon *women* as of a lower Creation, and ſuffer them not to enter into their *Synagogues*: So the *Turks* make no reckoning of the Religion of women; but we ſee by this inſtance that they may excell. Let it be obſerved alſo that in the dayes of our deareſt Lords corporal converſe here on earth, three of his moſt thorow-followers were *women*, and all of the ſame *Name* with our Honourable Lady, *viz.* the *Virgin*, *Magdalen*, and *Martha*'s Siſter. We have many other inſtances of famous women in the Goſpel, as, of *Elizabeth*, walking in all the commandments of God blameleſs: Of *Dorcas*, fruitful in the works of Charity and love: Of *Priſcilla*, who was learned and skilled in the Goſpel Divinity: Of *Lois* and *Eunice*, excellent in unfained Faith: Of *Lydia*, one whoſe heart was notably opened to entertain the things of God; with many others much commended in the New Teſtament for excelling Perſons: Something of what was in all theſe might be found in this Lady I have been diſcourſing on. — Now, what ſhould I ſay,

I ſay, but as once *Seneca*, *Non omne tempus Catones parit*, &c. Every day brings forth common Perſons, but would to God that every year, nay, every 10. or 20. years, would but bring us ſuch a Lady, to live to ſuch an age.

But you'l ſay, Had ſhe no failings? Yes, I grant ſhe was not without them: But, bleſſed be God, what I have ſaid was the main of her Life, the other by the by: To be without unallowed failings, would be to be without mortality. I queſtion not but many great Perſons much applauded have not merited half of what this Lady did: I am ſure I may put her in the Ballance with thouſands of her Rank, and ſay, *Many Daughters have done vertuouſly, but ſhe excelled them all.*

1 Cor. 13. 12. & 15. 54.

Prov. ult. 29.

Soli Deo Gloria.

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